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REMARKS
ON THE
Enormous Expence
IN THE
EDUCATION
OF
YOUNG MEN
IN THE
UNIVERSITY of CAMBRIDGE; - *Univ. of Camb. (App)*
WITH
A PLAN
FOR THE
BETTER REGULATION
OF THE
DISCIPLINE
OF THAT
UNIVERSITY.

L O N D O N:

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REMARKS, &c.

THE enormous, and enormously increasing, Expence in the Education of young Men in this University, has been, is, and always must be Matter of very serious Concern to the Kingdom in general.— It is to the Universities that the Public is directed, and taught, to look up for a Supply of fit and able Men to serve God both in Church and State. It is here, that our Sons are to imbibe Principles that are to do Good or Hurt in future Life : From these Seminaries

minaries the Lawyer and Divine imbibe their Morality, here too the Physician, before that Profession was crushed, as an honourable Science, by the influx of Scotch Apothecaries : But still, mutilated as we are, and robbed of an honourable Profession, by the very Persons who were appointed to protect it, much good might be done, were those, who have the Government of the University in their Hands, seriously to set about a Reformation in the Morals and Expences of our Youth.

It may, perhaps, be invidious, on a Subject, which certainly is of a general Nature ; to address myself to Individuals ; but, as it is my Intention to lay the Complaint before the Public as heavily as possible, I shall not hesitate to call upon the Masters of the three largest Colleges in this University ; namely, of Trinity College, of Emmanuel College, and of Saint John's College, to strike the first Stroke towards a Reformation. In the first Place I can, with great Propriety, call upon these Societies

eties as carrying on more largely, and more professedly a Trade in Fellow-Commoners: And though I might challenge in a more particular Manner, the Master of Emmanuel College, (as a Person favoured by a late, and still more favoured by the present Minister) on the Subject of Discipline, yet shall I observe only, that I certainly can, with Propriety, call upon him, on this Subject, as the principal University Officer for the present Year.

In the next Place, I can, with great Propriety, call upon the Master of Trinity College, not only as Master of a populous Society, but as a Bishop: As one, who, as Master of his College, is most splendidly and nobly supported by the Society himself, and, supported too, for the very purpose of punishing Wickedness and Vice, and for the Maintenance of true Religion and Virtue.

On the Master of Saint John's College I can call only as the Governor of a large

Body of young Men, for whose present Conduct he most certainly is responsible: Far be it from me to cast the most distant Reflection on the Conduct of a Man of his approved Honour and Integrity; to rank him with the crafty, shifting, disingenuous Ambition of some of our Ecclesiastics, or with the avowed, pitiful, and temporising Spirit of others: With those whose Sordidness marks them on all Occasions the Instrument of their Patron, or with those Prostitutes to Pelf, who, at the Expence of Honour and Gratitude, have Meanness enough to bend to the Minister of the Day.

Having called upon these three principal Societies to stand forth as Restorers and Maintainers of Oeconomy, Morality, and Virtue in this great Seminary of Learning, and having assured them, which I here take the Liberty of doing, that the genteel Amercement of a young Man of Fashion in a silver Tankard, or in his Caution Money, ought not in any wise to be considered as part of his Education: I shall beg Leave
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to be permitted to call upon the University at large, for its hearty Concurrence in a thorough and real Reformation in the Manners and Expences of our young Men.

And, first, I must observe, that no real or useful Reformation can, in any wise, be effected, but by the full, and unfeigned Concurrence, of the Senate. The Heads of Colleges must be unanimous in their Resolution to scourge the Vices of the Profligate: And that they may be the less tempted to wink at any Enormities, I would have excepted, from those in Statu Pupillari, the Nobility who may enter of the University: They are, thank God, few; all of them too may not be profligate: Their Connexions with Inferiors are few: Their Vices, if any, for the most Part, expensive: The Temptations therefore to imitate them are few: And the imitating them, to common Fortunes, almost impossible: I concede therefore to the Senate: the Nobility, with their Virtues, Vices, Connexions, and Interests, to treat them as it pleases,

pleases, or finds most convenient; It matters not on what Altar we sacrifice the useless and Voluptuary, but it behoves us well to guard their Morals, who are to be the Guardians of the Morals of Posterity.

It is true indeed, that sometime ago, I believe about the end of the Year 1785, there was a faint Attempt made to prevent the young Men in Statu Pupillari giving Dinners: and having done it effectually, would have been cutting off one of the principal Parts of Extravagance; but it was found that young Men would give Dinners, in short they were young Men of Fashion, and it was connived at: The Conniving at it might be convenient. But it was mean, and trifling with Authority: The Offenders might be Men of Fashion: And Men of Fashion are frequently Men of Interest:—It is a Shame that Persons under Contract with the Public for the virtuous Education of its Youth, should so venally prostitute their Trust, and so pitifully prefer Interest to Integrity. But would it be right to proceed to Extremities
with

with a young Man simply for giving a Dinner? That is not the Question: This young Man (I suppose him a Fellow-Commoner) runs with his Eyes open, and in open Defiance, contrary to a most strict Command of his College. Is it hard therefore that Contumacy should be punished? Not to punish Offences, what is it, but to have no Law against them? Punishment is the Sanction of a Law, for a Law without Sanction differs not from Advice: Moreover the Punishment of so useless a Member of the University as a Fellow-Commoner, would restrain others, who are, or may become useful Members of it, from being guilty of similar Offences.

“ A Fellow-Commoner, said the Bishop of Llandaff, is of no use to any one but to the Bed-Maker, Tutor, and Shoeblack!” Who the Bed-Makers and Shoeblack of his Lordship’s College were, I never heard: That his Lordship was Tutor of it, I know of a Surety. Who can doubt then but that his Lordship spoke from Experience? What could possibly provoke the Assertion,

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I cannot pretend to determine: Whether it was, that his Lordship grounded the Truth on several Years sad Experience of the extreme Profligacy of this Description of Undergraduates in his Day, and in his own College, or that, he then only, began to view it as it really is, as a Contraband Trade carried on against Religion and Learning by Meanness and Flattery on one Part, and by Ignorance and Avarice on the other.

The great Influx of young Men of Family and Fortune into the Three Colleges above mentioned must have brought a vast Accumulation of Wealth, not only to the Shoeblacks, Tutors, and Bed-Makers, as his Lordship very properly observed, but also to the Societies themselves: Indeed, the principal Division of the Spoil falls to the Share of those more immediately concerned in the Education of the young Gentlemen, the Shoeblacks, Tutors, and Bed Makers: and I must here beg Leave to observe that, when I join the Bed-maker and Shoeblack

Shoeblack with the Tutor, I have not only the Authority of the Lord Bishop of Landaff on my Side, but am very far from meaning to be jocular. And I can of a Truth say, that I know more Instances than one in this celebrated Seat of Learning, where the Understanding of the Bed-Maker and Shoeblack comes no whit behind that of the Tutor; and where the Trust of educating young Men might have been reposed with equal Confidence and Safety.

What can set the Discipline of this Place in a more futile and farcical Light, than the beggarly Manner in which it is administered? One of the most idle and anile Punishments is that of putting a young Man out of Commons: A Punishment inflicted rather on the Parent, than on the young Man, who, being prohibited to eat in Hall, is driven to purchase a Dinner at the Tavern or Coffee-House: This Mode of inflicting Punishment is an old one, and

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one of the most futile and low conceited that Popery ever invented.

Another Method of punishing, or rather of compounding for Irregularities, is a pecuniary Mulct in the Butteries, and it is a Matter well understood by the young Men of Fashion, that for a certain Amercement, which varies according to the Avarice of the Society to which they belong, that they may be at Liberty not to attend their College Prayers Morning or Evening. This is a Mode of administering Discipline which I fear we are very unlikely ever to see dispensed with : Inasmuch as several of the Colleges, at least several Members of the Colleges, derive from it a very considerable Part of their annual Income. I could mention a Gentleman, formerly Dean of one of the large Colleges above mentioned, who has amassed a considerable Sum of Money by Fines on young Men for Non-attendance on Prayers. A Circumstance I should not have been able to have communicated to the Public had not the Gentleman

man been so incautious as to have boasted of it as Matter of Merit in himself.

Coming into College after the Gates are shut is another Offence, which is, in most Cases, compounded for by Fine. In short, more than half the Expence on the Education of young Men in the University, consists in Fees, Fines, and Filchings; which are shared by the College, Tutor, and Porter. It is a Shame that Societies, particularly those so opulent as Trinity, Emmanuel, and Saint John's Colleges, should not render their Porters, and other menial Servants independent of the young Men, but it is highly illiberal in any Society whatever to share such Plunder with their menial Servants. Every pecuniary Mulct whatever, on young Men in Statu Pupillari, should be abolished: The proper Punishment of them is employing their Minds in some useful Imposition: Not in filching them out of Ale for their Servants, or out of a few Pence for themselves.

There is another great Offence against the Discipline of this University, namely, the neglect of Divine Service both Morning and Evening : And this is a Point held so lightly in Account, that the young Men are actually allowed, without Mulct or Censure, to be absent a certain Number of Times in each Week. Of their Absence I do not so much complain, as that they cannot be absent for any good Purpose, but are running either into Vice or Expense ; most probably into both.

The same Liberty is allowed to young Men of Fashion in their Lectures ; Indeed, as to the Instruction they may imbibe there, I believe it to be literally worth nothing. The Study of Classsical Learning is intirely, (or, if not altogether) laid aside, in most Colleges, learnt in so slovenly, and taught in so Unscholarlike a Manner as to disgrace both Tutor and Pupil. But this is not all ; with this Study, namely, that of the Classsics, the Study of Divinity (the End to which every Study should be subservient)

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is rendered; to any good Purpose at least, impracticable. The various Books on Subjects of Divinity, and Sermons, written during the last, and the early Part of this Century, serve only to hold up the flimsy Performances of most of our Modern Divines to extreme Ridicule. Indeed, in Divinity the present Age holds no Rank at all: A Circumstance which we owe to the Exclusion of Classical Learning in our University, which is supplanted by a Study as useless for Clergymen and Lawyers, as it would be useful to a Carpenter, or Joiner: Not that I totally condemn the Study of Mathematical Science, nay, wherever the Genius leads I would follow it at the Expence of almost any other Pursuit whatever: But I would not have it made the Standard of Merit in every young Man, not the only Introduction to a Fellowship. We are taught, in this Place, to look up with a reverential Kind of Awe to Persons of Mathematical Knowledge: Our Seminary is doubtless honoured by one very eminent Man, whose Merit as a Mathematician is most

most deservedly acknowledged by all Europe : After Mention of whom, we may safely lump the other Dabblers in that Science, against whom an Action for “ Sham Predictions, and Prognostications,” cannot possibly lay.

But this is not all ; the Neglect of the Study of Divinity, and such other Knowledge as is to be obtained by Classcal Learning, is the Cause of our University sending out into the World Clergy of mean and contemptible Abilities, and this too at a Time when Men of the greatest are wanted, in order to oppose and answer the Enemies of our Church. It is true indeed that the Objections of our Enemies to us as a Church are grounded on Quibble and low Conceit, to answer which in its own Way is not sufficient : It may shew the Aptness of the Writer at Repartee, but will gain him no complete Victory, nor do any Credit to him, as a Scholar.

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So much for the Study of that which can never be of any possible Service to a Man as a Scholar, and for the Neglect of Study, without which, he never can be a Scholar : And without being a good Scholar, he can never be a good Divine.

This brings me to make another remark on the shameful Neglect of the governing Part of the University with regard to their not putting a Stop to some of their Members preaching and expounding Scripture in private Houses : A Thing particularly forbidden by the Canons of our Church, and by the Statutes of every College. There is, in particular, a House of this Sort in an obscene, and obscure Part of this Town, where one of their Members, a Mr. has fitted up a Room for the Reception of, what he calls, a Congregation ; consisting for the most Part, of filly, indigent female Paupers, who having survived the Powers of Body and Mind, are, with their Preacher, lapsed into extreme Fondness and Dotage. It were well if this were all : But
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Mr. has always been very assiduous in making Converts to his Opinions among the young Members of the University; and his Endeavours have been wonderfully successful. The University of Oxford, many Years ago, in a very spirited Manner, expelled several of their Members for the very same Conduct which this University espouses.

I shall here give a very accurate Description of the Methodists from Chambers's Dictionary, see the Word :

“ The Methodists form a very considerable Class, principally of the lower People in this Country : They sprung up about fifty Years ago at Oxford, and were soon divided into two Parties, the one under the Direction of one George Whitfield, and the other under that of the two Brothers, John and Charles Westley : These Leaders, and if we except one William Law, Founders of Methodism, were educated at Oxford, and received Episcopal Ordination, and
always

always professed themselves Advocates for the Articles and Liturgy of the established Church : Though they more commonly practised the dissenting Mode of Worship. But conceiving a Design of forming separate Communities, superior in Sanctity and Perfection to all other Christian Churches, and impelled to a very considerable Degree by a Zeal of an enthusiastic and extravagant Kind, they became itinerant Preachers, and, being excluded from most of our Churches, exercised their Ministry in private Houses, Fields, &c. not only in Great Britain, and Ireland, but also in America : Thus collecting a very considerable Number of Hearers and Profelytes, both among the Members of the established Church, and the Dissenters. The Theological System of Whitfield, and his Followers, is Calvinistic. That of Westley and his Disciples Arminians : And the latter maintains the Possibility of attaining sinless Perfection in the present State. The subordinate Teachers of both these Classes of Methodists are generally Men of no liberal
C Education,

Education, pretending to derive their Ministerial Abilities from special Communications of the Spirit. The Methodists of both Parties, like other Enthusiasts, make true Religion to consist principally in certain Affections, and inward Feelings which it is impossible to explain, but which, when analysed, seem to be mechanical in their Spring and Operation : And they generally maintain that Christians will be most likely to succeed in the Pursuits of Truth, not by the Dictates of Reason, or by the Aids of Learning, but by laying their Minds open to the Direction and Influence of Divine Illumination ; and their Conduct has been directed by Impulses." Mr. avows himself a Follower of Whitfield: Was admitted into Deacons Orders by the Honourable James York, Lord Bishop of Ely, and who, knowing him to be a Methodist, preferred him, I believe the very same Week, to the Perpetual Curacy of Trinity Church in Cambridge: Where, having long and fully proved himself a Follower of Whitfield, he

he was ordained a Priest by the Right Reverend John Hinchcliffe, Lord Bishop of Peterborough, at a public Ordination in Trinity College Chapel.

Another flagrant Instance of Indecency in the University, is the permitting its Members to attend constantly and openly the Preaching of an impudent Sectary, who, in the most impudent Manner, has put his Name to, what he calls, a Plan for a Course of Lectures on Non Conformity, written by my Lord S. meant as a Libel against the established Church of the Land, and which could only have secured to itself any thing like Consequence by appearing with the Name of its real Author: But which, by being fathered upon his Toad-eater, has long ago been consigned to Oblivion.

The Purity of the Church, and the Purity of its Doctrines are to flow from this Fountain, the Universities. Should it be asked of what Church? I answer, of the

Church of England: Not a Church, but the Church: The Church of Christ: Which I trust the Church of England is: If it be any other than the Church of Christ, away with it: But if it be his Church Militant here on Earth, for God's Sake let us not desert it: If a Spirit of Charity, if a Spirit of Toleration be Marks of Christ's Church, the Church of England bids fairer for that Honour, than one supported by Persecution, Oppression and Bigotry: Or by one bolstered up by any Herd of illiterate uneducated Paupers whatever, rendered more illiterate by the rancorous Clamor and Jargon, and being more impoverished by the pilfering Artifices of their Pastor.

Another shameful Piece of Neglect in the University is, its not compelling its Undergraduates, of what Rank or Description soever, to attend the public Sermon at Saint Mary's, Morning and Afternoon. The Neglect shown to this public Duty of the Sabbath is highly offensive in the Eye
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of Decency : Derogatory from the Honour of the University, and what is of infinitely greater Consequence, from the Honour of God. Nor would I have the Attendance on the Sunday Sermon alone insisted on, but that of the Holydays also, and with equal Strictness : Which, independent of every Motive of Piety, would, as being at Eleven o'Clock, so divide the Morning, as to render the going out on Horseback less possible, and the going to Hunt utterly impracticable.

I think too that some Improvement may *now* be derived to the young Men in Consequence of their Attendance on the public Sermon : For we have (thank God) got rid of some of our aspiring Clergy (I know not with what Propriety I could call them Divines) who made it a Rule to ascend the Pulpit, merely to Gazetteer to us the Politics of the Day : And the Favour they held, or hoped to hold in the Opinion of the Minister. Hence it was that we saw handed about, within the Space of a few
Weeks

Weeks only (though it matters not what the Distance of Time was) Opinions so totally different, that, had it not been for a partition Line drawn down the Paper, it would have been unsafe to have printed them on the same Sheet, so firmly did they seem bent on cutting each others Throat. Every one must remember how, eloquently Dumb, they spake louder than the most Stentorian Satire, cutting like a two-edged Sword. From the Form of the Paper on which they were printed, and the Manner in which they were dispersed to the Multitude, who, that thought at all, could help considering them as the last Dying Speech of Honour, Religion, and Integrity. The Tables of the MONEY CHANGERS are however in a great Measure overturned, and our Father's House is not so much the House of MERCHANTISE. But to proceed :

There is a Custom crept into the University, and thro' Avarice too well established, in which it is much to be wished that Government

Government would interfere : It being, I should think, altogether contrary to the Statutes of the Univerfity : At all Events contrary to thofe of every College : And which has, and always muft bring with it a Train of Confequences of the moft dreadful Nature : I mean the fuffering young Men to lodge at private Houfes in the Town, inftead of having them confined within the Walls of their refpective Colleges. This may not perhaps be expreffly forbidden by the Statutes, but as all Colleges are, by their Statutes, obliged to fhut their Gates at a certain Hour, fo are they thereby tacitly, and to all Intents and Purpofes, forbidden to take more Members than they can accommodate within their Walls. The Cuftom in this Refpect is, to oblige the young Men who are in their third Year to take Lodgings in the Town, in order to make Room for thofe who are to be admitted Freshmen : For at their Admiffion, being generally attended by their Parents or Guardians, it would not be confented to that the young Men fhould lodge without
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the Walls of the College, where, having no one to controul them, they are at Liberty to pursue their Pleasures unmolested. The Consequence therefore to the Tutor of not being able to admit them within the Walls of the College, at their first coming to the University, would be a considerable Diminution in his annual Revenue, by Parents and Guardians entering young Men at other Colleges. To say that the Tutors visit these lodging Houses, or that the young Men are under the least Restraint, is to say what every one must know not only to be false but to be impossible. This pernicious Custom is practised principally, and in a very great degree, by Trinity College, and by Saint John's College. For the Truth of my Assertion I appeal to the Master and Tutors of those Societies.

And now, having enumerated the most material Grievances which have long disgraced, and do still continue, more than ever, to disgrace this University, and which, untill they are not partially, but wholly,
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and in good Earnest put a Stop to, render it unfit to be intrusted with the Education of the Youth of these Realms : I shall propose a short Sketch of Discipline for the Univerſity to lay it before Parliament for their Approbation : That by obtaining ſo great a Sanction in addition to ſuch Power as it already has by its preſent Statutes, ſanctioned by former Parliaments, it may, in recovering its antient and wholeſome Diſcipline, do away from itſelf the ſtigma of Oppreſſion, be rendered an honourable Seminary, and once again, as heretofore, be able to ſupply theſe Kingdoms with fit and able Men to ſerve God both in Church and State. I propoſe therefore

That there no longer exiſt the Order of a Fellow Commoner, in the Univerſity of Cambridge, after the Ninth of October, 1788.

That ſuch Undergraduates as, in future, would have been admitted Fellow Commoners be called Independent Members ;

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and that having once entered as such, they be incapable of taking any Scholarship, or Fellowship whatever.

That they wear a Cap and Gown without Ornament, and precisely of the same Materials, and of the same Form, as those worn by Pensioners.

That the Order of Undergraduates be, a Nobleman, an Independent Member, a Pensioner and Sizar.

That an Undergraduate entering as a Dependent Member, be at any Time, before he be of eighteen Months standing, but not later, permitted to become an Independent Member : But that a Person admitted as an Independent Member, be, in no wise, permitted to become a Dependent Member.

That the Independent Members do sit at a Table in the Hall by themselves, and never, on any Account, be permitted to dine

dine with the Fellows, or to come into the Combination Room.

That Morning Prayers be uniformly, throughout the University at Eight o'Clock. That the regular College Lecture be at Ten, and continue a full Hour. That at Twelve o'Clock there be, from the 10th of October, to the 21st of June, every Year, an additional Lecture, which shall be attended by the Independent Members, and such Pensioners as have not yet obtained Scholarships: And that at five o'Clock, there be another Lecture for them, to continue a full Half Hour. That each Independent Member do pay Annually, for these Lectures, the Sum of Ten Pounds, and that they be in no wise dispensed with. That the Tutors be sworn by the Vice-Chancellor in full Senate, to report the Absentees to the Masters of the Colleges, who shall report them to the Vice-Chancellor or his Deputy. The first Punishment to be a Latin Oration of the Delinquents own Composition,

to be spoken in the public Schools. The Second, a Latin Oration composed by the Delinquent to be spoken by him in the Senate House, attended by the Undergraduates of his own College, the Vice-Chancellor and a Beadle. The Second Oration to be printed, and sent to the Heads of every College, and to the Members of his own College in general; the Printing to be done at the Delinquents Expence. The third Offence to be punished with Expulsion. But no Retrospect to Omissions in former Terms shall be had: So that if an Undergraduate does not miss his Lecture three Times in the same Term, he shall not be expelled.

Each Tutor shall have fifty Guineas a Year for these two additional Lectures, and if the Payment by Independent Members in each College, at Ten Pounds each, does not make up that Sum, each College shall make it up. When it exceeds Fifty-Pounds, the profit shall be the Tutor's. Any Undergraduate absenting himself from
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his College Duty on Pretence of Illness, who shall be seen out of the Walls of his College, or, at any Time, be absent when visited by those in Authority, shall be expelled, *ipso facto*.

Any Undergraduate, who shall be seen without his Academical Dress after Sun set, shall, for the first Offence, be rusticated Six Months. For the Second one Year, for the Third, expelled; and every Undergraduate shall appear in Hall, and dine there, both in and out of Term Time, under the like Penalty.

That the Dress of the Undergraduates be taken into most serious Consideration: Being, in its present State Indecent, Expensive, and Effeminate.

That every College be so secured as to prevent any Person getting in or out: And that any Undergraduate convicted of getting out be expelled, *ipso facto*.

That

That the strictest Discipline be observed with respect to Gates : That the Porter of each College be sworn to let out no Undergraduate on any Pretence whatever, and to let none in without carrying his Name the next Day, to the Master, or *Locum Tenens* of the College.

That the Tutors of every College visit the Rooms of the Undergraduates every Evening after the Gates are shut.

That there be three public Examinations Yearly in the Senate House, one in October, one in April, one in May, for ever : That each Undergraduate shall be examined on such Subjects as he professes to have read : And in Classical Learning of Course : That such Examinations continue three full Days : And that Composition be Part of it. That such Examinations be Independent of that for conferring Degrees. That every Independent Member do keep in the Schools, and take his Bachelor of Arts Degree (or other Degree, whether

ther of Law or Physic) in the same Manner precisely as a Dependent Member.

That there be every Week between the 9th of October and the 21st of June, by some two Independent Members, or by two Pensioners who are not Scholars of any College, a Latin Declamation in the public Schools: And that after such Declamation the Names and Colleges of those who are next to declame be pronounced aloud, and written up in the same Place and Manner as the Names of Respondents and Opponents are usually written up.

That there be no such thing as Fellowships or Scholarships appropriated to particular Counties or Districts, but that all be open to Merit: And that Application be made to Parliament to set all Appropriations of the same, to Persons of particular Counties, aside.

That the Names of the Undergraduates of each College be given to the Two Proctors,

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tors, who shall stand at the Top of the Gallery in each Stair-case in Saint Mary's Church, in order to see what Persons in Statu Pupillari, not Fellows, do not attend Divine Service. On the Right Hand Gallery from the Chancellor's Chair shall sit the Members of

BENNET-COLLEGE.

CLARE-HALL.

EMMANUEL-COLLEGE.

MAGDALEN-COLLEGE.

PETER-HOUSE.

SIDNEY, and

TRINITY-COLLEGES.

On the Left Hand, those of

CAIUS-COLLEGE

CATHERINE-HALL.

CHRIST-COLLEGE.

JESUS-COLLEGE.

SAINT JOHN'S-COLLEGE.

KING'S-COLLEGE.

PEMBROKE-HALL.

QUEEN'S-COLLEGE.

TRINITY-HALL.

And

And the Members of each College shall sit by themselves, and not mix with those of other Colleges on Pain of heavy Punishment : They shall also sit on such Form or Forms as the Name of the College to which they belong is written. And they shall come out in Order, each Side, Alphabetically. And the Seats of such Colleges as are to come out last in Alphabetical Order, shall be placed nearest the Chancellor's Chair : That is in the farthest Part of the Gallery.

And the Proctors of the Year shall be sworn to make a true Report of the Absent to the Vice-Chancellor, or his Deputy, immediately after Divine Service : Who shall forthwith send a proper Servant for a satisfactory Account of those absent, to the Master, Tutor, or Locum Tenens of the College to which they belong : To which Questions such Master, Tutor, or Locum Tenens shall return an immediate Answer in writing, signed with his own Name. And the Paper, which the Vice-

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Chancellor, or his Deputy shall send, shall
be printed in the following Form—

To the Tutor, or in his Absence, the
Master, or Locum Tenens of
College

Rev. Sir

Undergraduate of your College
was absent from Saint Mary's this

Day of 178

from the Sermon.

Q. Has he an Exit from his College?

Q. Is he ill?

And has he your Permission to be absent
on that Account?

I believe my Answers True, as Witness
my Hand

Vice-Chancellor.

Master of

And the Proctors shall, for this additi-
onal Trouble, be allowed Ten Pounds a
Year, from their own Colleges, and from
the University Chest, Thirty Pounds a
Year.

Year. And if it so happen that any Proctor object to the Office, he shall be at liberty to appoint an approved Deputy, but for no less Time than from the Time such Deputy is appointed to the End of the Proctorship. And w^hen the Proctor, or the Person appointed to attend, names any College, those Undergraduates belonging to it, shall come out in Order: And if any Person of any College whatever presume to push or move before his College be called upon, he shall, for the first Offence, be degraded two Terms—for the Second, for one whole Year, and for the third Offence be expelled. No Undergraduate to sit in the Pit.

Any Proctor unable to get a Deputy for this Business shall act in Person, or be fined One Hundred Pounds.

If there be in the University the least Intention of proceeding to a Reformation, in this Instance, the Work is done almost to

their Hands. It is frivolous to raise Objections, there are none.

That the Cook of each College do give a Bond of Twenty Pounds on every Offence, not to dress a Dinner for any one in Statu Pupillari, exceeding in Value the Sum of Two Shillings and Six-pence, (and that only, except he be ill and have Permission to be absent from Hall) without Leave from the Tutor, if he be in College, or in his Absence from the Master or Locum Tenens in writing : And that on particular Occasions only.

That if any Person in Statu Pupillari keep any Servant, Carriage, Horse, Mare, Gelding or Mule, without Permission from the Vice-Chancellor or his Deputy, the Master and the Tutor of his College in writing, which shall in no wise be granted 'till Permission for his so doing be obtained of his Parents, Guardians, or Friends, he shall be expelled, *ipso facto*.

And

And if any Nobleman, or any Graduate whatever, in any Science whatever, in order to countenance any Undergraduate in keeping Servant, Carriage, Horse, Mare, Gelding, or Mule, or in giving a Dinner, do lend his Name, he shall be fined One Hundred Pounds to the University Chest, to be paid within a Year : And on refusing Payment, or deferring it, he shall be rusticated (if a Fellow) for three Years, and be, during that Time, incapable of accepting any College Preferment, or of giving a Vote in the Senate. If not a Fellow, he shall be expelled, *ipso facto*.

That the University be enabled to take away, for ever, the Licence of any Publican who shall keep at Livery, or under any other Term, the Carriage, Horse, Mare, Gelding, or Mule, or board, or lodge the Servant of any one in Statu Pupillari, without Permission for so doing, in Writing, from the Vice-Chancellor, Master, or Locum Tenens, and one Tutor of the College at least. And that such Leave be applied
for

for by, and renewed to the Publican by every new Vice-Chancellor within three Days after his Election into his Office, on Penalty of Fifty Pounds. And that the University be enabled to fine any Person, not a Publican, offending as above, One Hundred Pounds. The same Penalty on Publicans and others for furnishing Undergraduates with Dinners.

Should it be said that this will cost much Trouble to Colleges in particular, and to the University in general—I answer, that, the Fellows are supported as Trustees of the Education of the Youth of these Realms: It is ridiculous to imagine that Founders of Colleges meant only to support a certain Number of Men, in Idleness and Sloth; or that the Honour or Glory of God would be promoted by Ignorance and Laziness. But as Things are at present, whole Families are frequently, and for ever, distressed in their Circumstances, and some wholly ruined by having supported

ported a Son for three Years and a half only at this Univerfity.

On one Kind of fashionable Expence I fhall beg Leave to obferve, that, a Horfe-keeper, one James Barron, who in 1773, was not worth Ten Pounds, died in 1786 worth Three Thoufand, which he had acquired by letting and felling Horfes to the young Men of the Univerfity—The Charges at prefent, are, I think, as follow :

	£.	s.	d.
Fox and Stag hunting	1	5	0
Hare Ditto	0	15	0
New Market meeting per Day	1	1	0
The Amufement of moft Mornings Racing at the Hills	0	10	6
A common Ride	0	4	6

The Price given for Horfes is from Eighteen to One Hundred and Twenty Pounds.

Another

Another Man, one Fordham, a Butcher, who, within four Years, has raised a Fortune by Horses, has lately built a prodigious Range of Stables near the County Hall. In short, Hunting, Racing, and Profligacy of every Sort, is, and has long been, the staple Commodity of this once flourishing University. And how can we expect it should be otherwise, when the Tutors of several Colleges, instead of being able to boast of the Care they take of the Morals of the young Men with whose Education they are intrusted, have to glory only of flattering them in their Vices, and of plundering them of their Fortunes.

But will not drawing the Reins of Discipline tighter be a Means of driving from the University Men of Family and Fortune? This ought not to be considered; but should Avarice dare to ask the Question, I answer, certainly not: The young Men of Family and Fortune have Fathers and Guardians, who are, in this Respect, to judge for them, who will rejoice in the Restoration

Restoration of proper Discipline, and send their Sons here with Pleasure, when they can send them with Confidence. To conclude, and I hope I may be pardoned for my dull Sententiousness ;

The Judgements of Heaven are not always immediate ; but as Profligacy (the Mother of every Vice) never fails, in the End, to scourge her Votaries, so will she, if we do not reform, most assuredly scourge us : And our Property, which for so long a Succession of Ages has, in a Manner little less than miraculous, been protected, under every Charge of Government, shall (ourselves being found, by Experience, as unworthy of it, as Demerit can make us) become the first Object to palliate the Distresses of the State.

F I N I S.

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